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AN

EVANGELICAL

CATECHISM.

BY

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OF BALA, MERIONETHSHIRE.

Recommended by the EXECUTORS of the late

COUNTESS OF HUNTINGDON

FOR ALL THE

CHILDREN IN THEIR SCHOOLS

attendant on

HER CHAPELS.

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SHORT CATECHISM FOR CHILDREN.

Q. WHO made you?

A. God.

Q. What is God?

A. "God is a spirit." John iv. 24.

Q. Are there more than one God?

A. No: "there is but one God." 1 Tim. ii. 5.

Q. But are there not more persons in the one Godhead?

A. There are.

Q. How many persons are there in the Godhead?

A. There are three, The Father, the Son, and the Holy Ghost.

Q. Is every one of these persons really and truly God.

A. Yes, they are co-equal and co-eternal.

Q. Are there three Gods then?

A. No: "but these three persons are one Jehovah." 1 John v. 7.

Q. Is not this a great mystery?

A. Yes, a mystery not to be comprehended but believed: "great is the mystery of godliness." 1 Tim. iii. 16.

Q. What are the works more peculiarly ascribed to each of these divine persons?

A. Creation to the Father, redemption to the Son, and sanctification to the Holy Ghost.

Q. Is this Jehovah in three persons possessed of all possible perfection?

A. He is.

Q. Can

Q. Can he do what he pleases?

A. He can: "with God all things are possible." Matth. xix. 26.

Q. Does God know all things?

A. Yes: "he understandeth our thoughts afar off." Psalm cxxxix. 2.

Q. Is God every where present?

A. Yes; "he filleth heaven and earth at once with his presence." Psalm cxxxix.

Q. Is God holy?

A. Yes, he is perfectly holy and hates sin.

Q. Is God just?

A. Yes; "he is infinitely just and will punish sin." Exod. xxxiv. 7.

Q. Is the Lord good?

A. Yes; "in all things good and upright is the Lord." Psalm xxv. 8.

Q. Did God create any thing besides you?

A. Yes; he is the Maker of all things in heaven and in earth.

Q. Out of what did God create the world?

A. Out of nothing.

Q. In how many days did God create all things?

A. In six days.

Q. What did God do on the seventh day?

A. He rested on the seventh day and sanctified it.

Q. Should we do the same?

A. Yes: according to his example and command.

Q. To what end did God create all things?

A. For the manifestation of his own glory.

Q. Who was the first man that God made?

A. Adam.

Q. Who was the first woman?

A. Eve.

Q. Out of what did God make man's body?

A. Out of the dust of the ground.

Q. How did God create the soul of man?

A. "God breathed into his nostrils the breath of life, and man became a living soul." Gen. ii. 7.

Q. How was the woman made?

A. From a rib taken out of Adam.

Q. In what state did God create man?

A. In a holy and happy state.

Q. Did man continue in that state?

A. No; "man in honour abode not." Ps. xlix. 12.

Q. Into what state and condition did man fall?

A. Into a sinful and miserable state.

Q. How did man fall into this miserable state?

A. By disobeying God's commandment.

Q. What was the commandment God gave him?

A. Not to eat of the fruit of the tree of knowledge of good and evil.

Q. Did man need the fruit of this tree?

A. No; for he was permitted to eat of the fruit of all the other trees in the garden.

Q. Why was this reserved from him?

A. As a proof of obedience to the will of God.

Q. Who tempted man to disobey this easy commandment?

A. The man was tempted by the woman, and the woman by the serpent.

Q. What was the consequence of his disobedience?

A. He died and lost the image of God in which he was created.

Q. What are we to understand by this death?

A. 1. The spiritual death of the soul, in his total departure from God.

2. Natural death, in the separation of the soul and body from each other for a time.

3. Eternal death, in the punishment of soul and body in hell for ever.

Q. What was the sin of Adam to us?

A. "By the offence of one judgment came upon all men to condemnation." Rom. v. 18.

Q. Did all die in Adam?

A. Yes; "in Adam all die." 1 Cor. xv. 22.

Q. Can man deliver himself out of the sinful and miserable state into which he is fallen?

A. No. *Q.* Would

Q. Would it be just in God to leave man for ever in this state?

A. Yes, doubtless the justice of God would be infinitely glorified in the eternal damnation of sinners.

Q. Did God leave man in this state?

A. No.

Q. Whom did God send to deliver man?

A. Jesus Christ.

Q. Is Jesus Christ God or Man?

A. Jesus Christ is God and Man in one person.

Q. Why was it necessary that he should be God?

A. Without being God he could not redeem and save us.

Q. Why could he not redeem us if he had not been God?

A. Because one creature could not satisfy Divine justice for millions of others.

Q. Why was it necessary that he should be man?

A. Without being man he could not suffer and die for us.

Q. What is the meaning of the name Jesus?

A. A Saviour.

Q. From what does Jesus save his people?

A. 1. "From their sins." Matth. i. 21.
2. "From the curse of the law." Gal. iii. 13.
3. "From temptations, afflictions, and the power of Satan." 1 Cor. x. 13.

Q. What is the meaning of the name Christ?

A. Anointed.

Q. By whom was Christ anointed?

A. "By God the Father." Psalm xlv. 7.

Q. With what was Christ anointed?

A. "With the Holy Ghost and with power." Acts x. 38.

Q. What does Christ's anointing signify?

A. His appointment to and qualifications for the offices of Prophet, Priest, and King to his church?

Q. What does Christ as a Prophet?

A. He teaches his people.

Q. What does he teach to his people?

A. He teaches them to know God and his will, and themselves.

Q. By what means does Christ teach his people?

A. By his word and Spirit.

Q. Are all true Christians taught of God?

A. Yes; "they are all taught of God." John vi. 45.

Q. What are the benefits of true knowledge of God?

A. "This is life eternal to know the true God and Jesus Christ whom he hath sent." John xvii. 3.

Q. What does Christ do as a Priest?

A. 1. "He offered himself a sacrifice to God for the sins of his people." Eph. v. 2.

2. "He maketh intercession for them in Heaven." Heb. vii. 25.

Q. What does Christ do as a King?

A. 1. He subdues rebellious sinners to be his obedient people.

2. He rules in the hearts of his people by his Spirit and grace.

3. He defends his people from all evil.

Q. What is the sum of what Christ did for us and for our salvation?

Q. "He magnified the law and made it honourable." Isaiah xlii. 21.

Q. How did Christ magnify the law?

A. By obeying its precepts and enduring its curses.

Q. Why did Christ thus magnify the law?

A. "Because it is holy, just, and good." Rom. vii. 12.

Q. Was it necessary that Christ should both obey and suffer?

A. Yes, both to remove the curse by his suffering, and to work out a perfect righteousness for his people.

Q. Why was it necessary that Christ should endure the curses of the law?

A. Because it was just in God to punish sin, and it would have been unjust not to punish it.

Q. Were

Q. Were the sufferings of Christ a full satisfaction for the sins of his people?

A. Yes.

Q. What certain proof have we of that?

A. It was proved in the strongest manner, and declared by Christ's resurrection and ascension into Heaven.

Q. Is there salvation in any other way but by Christ alone?

A. No; "there is no salvation in any other." Acts iii. 12.

Q. In order to our salvation, doth Christ work in us as well as for us?

A. He doth.

Q. What is that work?

A. Sanctification by the Holy Ghost.

Q. Whom does the Holy Ghost sanctify?

A. All the elect people of God.

Q. Shall none be saved at last but those who are sanctified by the Holy Ghost?

A. No; "for without holiness no man shall see the Lord." Heb. xii. 14.

Q. What is sanctification?

A. The Divine nature implanted in the heart of a sinner.

Q. Whose nature have we as sinners?

A. The sinful nature of Adam fallen.

Q. By what names is this change called in Scripture?

A. 1. "A new birth." John iii. 3. 1 Pet. i. 23.
2. "New creation." 2. Cor. v. 17.
3. "Resurrection." Col. ii. 13.

Q. How does the Holy Ghost produce this change in the sinner's heart?

A. By uniting him to Christ as a graft on the tree; for every grace and privilege proceeds from our union with Christ.

Q. By what means does the Holy Ghost bring a sinner to Christ?

A. 1. By convincing him of sin.

2. By

2. By manifesting Jesus Christ to be a sufficient Saviour for sinners.
3. By enabling him to lay hold on Christ for salvation.

Q. What is sin?

A. "A transgression of the law." 1 John iii. 4.

Q. How are sins usually distinguished?

A. As original and actual.

Q. What is original sin?

A. The sin of Adam imputed to us, including both the curse of the broken law, and the total corruption of our nature.

Q. What is actual sin?

A. Transgression of the law of God, in thought, word, or deed.

Q. Does the Holy Ghost convince both of original and actual sin?

A. Yes, he sheweth the total guilt and depravity of our nature in every respect.

Q. What is repentance?

A. Repentance implies—1. "Deep humiliation, and godly sorrow for sin.
2. "The turning of the heart from sin to God." Isaiah lv. 7.

Q. What is faith?

A. 1. Generally believing God's testimony in his word.
2. As justifying the receiving God's testimony respecting Christ in particular, and resting upon him for salvation.

Q. Do all believe?

A. No: "All men have not faith." 2 Thess. iii. 2.

Q. Is it the duty of all to believe?

A. Yes, doubtless, it is the duty of all to believe what the God of truth says.

Q. What will be the end of those who shall continue in unbelief?

A. "He that believeth not shall be damned." Mark xvi. 16.

What

Q. What is justification?

A. It is an act of God's free grace, imputing the righteousness of Christ to a guilty sinner.

Q. Can we not be justified by our own righteousness?

A. No: because we have not that perfect righteousness which the law requires?

Q. What are the benefits which are connected with the imputation of Christ's righteousness?

A. The forgiveness of all our sins and eternal reconciliation with God.

Q. What are we to understand by the law of God?

A. More particularly the ten commandments given to the people of Israel at mount Sinai.

Q. What is the sum of what the law requires of us?

A. To "love God with all our hearts, and to love our neighbour as ourselves." Matt. xxii. 37.

Q. Why ought we to love God with all our hearts?

A. Because of his infinite excellencies in himself, and of his love to us.

Q. Why should we love our neighbours as ourselves?

A. 1. Because God commands it.
2. Because our neighbour is as worthy to be loved as ourselves?

Q. Have we perfectly fulfilled this law?

A. No, none of us; in many things we offend all, and the carnal mind is enmity against God.

Q. Are we then subject to the curse of this law through our disobedience?

A. Yes: "cursed is every man that continueth not in all things written in the book of the law to do them." Gal. iii. 13.

Q. How can we be delivered from these curses?

A. Through faith in Christ, "who was made a curse or us."

Q. How are we to obtain an obedient spirit to this law?

A. By the Holy Ghost writing this law on our hearts.

Q. Should

Q. Should we pray for the Holy Ghost thus to change our hearts?

A. Yes, doubtless; according to Christ's command, "seek and ye shall find."

Q. To whom should we pray?

A. "To God only." Isaiah viii. 19.

Q. In whose name are we to pray?

A. In the name of Christ.

Q. What assurance have we that God will hear our prayers?

A. God's promise gives us the greatest assurance: "Ask and ye shall have." Matt. vii. 7.

Q. For what are we to pray?

A. "For all things that pertain to life and godliness." 2 Pet. i. 3.

Q. Are there any other means besides prayer ordained of Christ for us to use?

A. Yes: Hearing and reading God's word and receiving the sacraments.

Q. Why should we hear the word?

A. Because "Faith cometh by hearing, and hearing by the word of God."

Q. How many sacraments are there?

A. Two, Baptism and the Lord's supper.

Q. How many parts are there in a sacrament?

A. Two: the outward visible sign and the inward spiritual grace.

Q. What is the outward visible sign in baptism?

A. Water: wherein the person is baptised in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness.

Q. What is the outward sign of the Lord's supper?

A. Bread and wine.

Q. What is the thing signified?

A. The body and blood of Christ crucified.

Q. What are the benefits whereof the faithful are partakers thereby?

A. The

A. The strengthening and refreshing of their souls by the body and blood of Christ, as our bodies are by bread and wine.

Q. Is it our duty diligently to use these means?

A. Yes, certainly; because Christ hath commanded it.

Q. Can we expect grace without using the means Christ hath ordained to bestow it?

A. No: "for they that seek me early (saith God) shall find me." Prov. viii. 17.

Q. What will be the end of those that die without grace?

A. "The wicked shall be turned into hell, and all nations that forget God." Psalm ix. 17.

Q. What will be the end of the godly?

A. Eternal blessedness: "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matth. xxv. 34.

Q. Will there be a day of judgment?

A. Yes.

Q. Who will be the judge?

A. Jesus Christ.

Q. Who will be judged?

A. All men both godly and ungodly, "for we must all appear before the judgment seat of Christ." 2 Cor. v. 10. 13.

Q. For what will they be judged?

A. "God shall bring every work into judgment, with every secret thing whether it be good, or whether it be evil." Eccl. xii. 14.

Q. Will the dead be raised from their graves?

A. Yes.

Q. What certainty have we of that?

A. We have the testimony of God's word, and the resurrection of Christ to prove it. "If there be no resurrection of the dead, then is Christ not risen." 1 Cor. xv. 13.

Q. When will be the resurrection?

A. Immediately before the judgment.

Q. How

Q. How will it be at the resurrection?

A. "They shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of condemnation." John v. 29.

Q. Will the righteous be separated from the wicked?

A. Yes: the righteous shall be on the right hand of the judge, but the wicked on his left.

Q. Will the misery of the ungodly be great?

A. Yes, very great; "for they shall go away into everlasting punishment;" where the worm dieth not, and the fire is not quenched.

Q. Will the happiness of the righteous be great?

A. Yes, infinitely great; for they shall go into life eternal.—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9.

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THE END.